AUM

WHO is that Self? He who is within the heart surrounded by the senses, the person of light, consisting of knowledge. He, remaining the same, wanders along the two worlds as if thinking, as if moving. During dream he transcends this world and all the forms of death.

This eternal being who can never be proved is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal.—*Brihadaranyaka Upanishad.*

THE PATH.

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OCCULT ARTS.

No. III.

DISINTEGRATION—REINTEGRATION.

JUST as we have seen that precipitation is known to material science in electroplating and other arts, so also is it true that in most departments of applied science disintegration is understood, and that here and there reïntegration of such substances as diamonds has been successfully accomplished. But these are all by mechanical or chemical processes. The question here is, whether—as in respect to precipitation—the occult powers of man and nature can bring about the results. Has any one ever reduced a solid object to impalpable powder and then at a distant place restored the object to its former state? And, if so, how is it done? As to the first, I can only say that I have seen this done, and that many testimonies have been offered by others at various times for the same thing. In the records of Spiritualism there are a great many witnesses to this effect, and accepting all cases in that field which are free from fraud the same remarks as were made about precipitation apply. With mediums it is unconsciously done; the laws governing the entire thing are unex-

plained by the medium or the alleged spirits; the whole matter is involved in obscurity so far as that cult is concerned, and certainly the returning spooks will give no answer until they find it in the brain of some living person. But the fact remains that among powerful physical mediums the operation has been performed by some unknown force acting under hidden guidance, itself as obscure.

This feat is not the same as apportation, the carrying or projecting of an object through space, whether it be a human form or any other thing. Buddhist and Hindu stories alike teem with such apportations; it is alleged of Apollonius the Greek, of Tyana; Christian saints are said to have been levitated and carried. Iu the Buddhist stories many of the immediate disciples of Buddha, both during his life and after his death, are said to have flown through the air from place to place; and in the history of Rama, some ascetics and Hanuman the monkey god are credited with having so levitated themselves.

So many metals and minerals may be volatilized that we may take it as a general rule that all—until an exception is met with—are volatile under the proper conditions. Gold is slow in this respect, some observers having kept it heated for two months with no loss of weight, and others found a small loss after exposing it to violent heat; a charge of electricity will dissipate it. Silver volatilizes at red heat, and iron can also be similarly affected. But when we come to wood or softer vegetable matter, the separation of its atoms from each other is more easily accomplished. The process of disintegrating by the use of occult forces and powers is akin to what we can do on the material plane. The result is the same, however the means employed may vary; that is, the molecules are pressed apart from each other and kept so. If by mechanical, chemical, and electrical processes man can bring about this result, there is no reason, save in an asserted unproved denial, why it may not be done by the use of the mind and will. Rarity or unusualness proves nothing; when the telegraph was new its rarity proved nothing against its actuality; and it is every day becoming more the fashion to admit than it is to deny the possibility of anything in the realm opened up by our knowledge of electricity, while the probability is left merely to suspended judgment.

Passing from material science to the medical researches into hypnotism, we find there the stepping-stone between the purely mechanical physical processes and the higher subtler realm of the mind, the will, and the imagination. Here we see that the powerful forces

wielded by the mind are able to bring about effects on bone, flesh, blood, and skin equal in measure to many processes of disintegration or volatilization. But in every-day life we have similar suggestive facts. In the blush and the cold chill which come instantaneously over the whole frame, spreading in a second from the mental source, are effects upon matter made directly from mind. Even a recollection of an event can easily bring on this physical effect. In hypnotic experiments the skin, blood, and serum may be altered so as to bring out all the marks and changes of a burn or abrasion. In these cases the mind influenced by another mind makes an image through which the forces act to cause the changes. It is possible because, as so often asserted by the ancient sages, the Universe is really Will and Idea, or, as is so well put in a letter from one of the Adepts, "the machinery of the cosmos is not only occult, it is ideal: and the higher metaphysics must be understood if one is to escape from the illusions under which men labor and which will continually lead them into the adoption of false systems respecting life and nature in consequence of the great 'collective hallucination' in which modern scientific persons glory so much, but which they do not call by that name."[1]

So much, then, being briefly premised, it is said by the schools of occultism, known not only since the rise of the Theosophical movement but followed for ages in the East and continued down to the present day in India—that the trained man by the use of his will, mind, and imagination can disintegrate an object, send it along currents definitely existing in space, transport the mass of atoms to a distant place, passing them through certain obstacles, and reïntegrate the object at the given distant spot exactly with the same visibility, limits, and appearance as it had when first taken up for transport. But this has its limitations. It cannot ordinarily be done with a human living body. That would require such an expenditure of force and so interfere with the rights of life that it may be excluded altogether. Size and resistance of obstacle have also to do with success or failure. Omnipotence of a sort that may transcend law is not admitted in Occultism; that the Adepts pointed out when they wrote that if they could at one stroke turn the world into an arcadia for lofty souls they would do so, but the world can only be conquered step by step and under the rule of law. It is the same in all operations that copy nature either chemically or mechanically. Hence it is said in these schools that "there are failures in occult art as well as among men". Such failures come from an inability to cope with limiting conditions.

[1] From an unpublished letter.

We can analyse the phenomenon of disintegration and transport of mass of matter and reïntegration in this way: There is the operator who must know how to use his will, mind, and imagination. Next is the object to be dealt with. Then there is the resisting obstacle through which it may have to pass; and the air, ether, and astral light through which it travels. Lastly is the question whether or not there is the force called cohesion, by means of which masses of matter are held together within limits of form.

If it be said that the force known as gravity holds masses of matter together, we are reduced to accepting a more mysterious explanation for a common thing than the three persons in one God. But cohesion without any other postulate amounts merely to saying that masses of matter cohere because they cohere. Occultism, in common with the Vedantic philosophy, says that there is a force of cohesion which has its roots and power in the spirit and in the ideal form; and attraction and repulsion operate from the same base also. Further, that school holds gravitation to be but an exhibition of the action of these two—attraction and repulsion. Living masses such as vegetables, animals, and men deal with matter in another state from that which is in minerals, aud exhibit the quicker action of disintegrating forces; while minerals go to pieces very slowly. Both kinds are compelled in time to fall apart as masses in consequence of the action of evolutionary law when they are left altogether to themselves; that is, the whole quantity of matter of and belonging to the globe is continually subject to the hidden forces which are moulding it for higher uses and turning it, however slowly, into a higher class of matter. The normal rate is what we see, but this normal rate may be altered, and that it can be altered by intelligent mind and will is the fact. This alteration of rate is seen in the forcing processes used for plants by which they are made to grow much faster than is usual under common conditions. In the same way in masses of matter which will surely go to pieces in the course of time, long or short, the molecules may be pushed apart before their time and held so by the trained will. That is, the force of repulsion can be opposed to natural attraction so as to drive the molecules apart and hold them thus away from each other. When the repulsion is slackened, the molecules rush together again to assume their former appearance. In this case the shape is not altered, but the largely diffused body of molecules retains its shape though invisible to the eye, and upon appearing to sight again it simply condenses itself into the smal-

ler original limits, thus becoming dense enough to be once more seen and touched.

When a small object is thus disintegrated by occult means it can be passed through other objects. Or if it is to be transported without disintegration, then any dense intervening obstacle is disintegrated for a sufficient space to allow it to pass. That the latter is one of the feats of fakirs, yogis, and certain mediums can be hardly a matter of doubt except for those who deny the occult character of the cosmos. Alleged spirits in respect to this have said, "We make the intervening obstacle fluid or diffused, or do the same thing for the object transported", and for once they seem to be right. A gentleman of high character and ability in the northwest told me that one day a man unknown in his village came to the door, and exhibiting some rings of metal made one pass through the other, one of the rings seeming to melt away at the point of contact. H. P. Blavatsky has narrated to me many such cases, and I have seen her do the same thing. As, for instance, she has taken in my sight a small object such as a ring, and laying it on the table caused it to appear without her touching it inside of a closed drawer near by. Now in that instance either she disintegrated it and caused it to pass into the drawer, or disintegrated the drawer for a sufficient space, or she hypnotized me with all my senses on the alert, putting the object into the drawer while I was asleep and without my perceiving any sort of change whatever in my consciousness. The latter I cannot accept, but if it be held as true, then it was more wonderful than the other feat. The circumstances and motive were such as to exclude the hypnotizing theory; it was done to show me that such a phenomenon was possible and to give me a clue to the operation, and also to explain to me how the strange things of spiritualism might be done and, indeed, must be done under the laws of man's mind and nature.

Next we have the intelligent part of the matter to look at. Here the inner senses have to act under the guidance of a mind free from the illusions of matter, able to see into the occult cosmos behind the veil of objectivity. The will acts with immense force, exerting the powers both of attraction and repulsion as desired; knowledge of occult chemistry comes into use; the currents in the astral light or ether have to be known, as also how to make new currents. Those who have seen into the astral light and looked at the currents moving to and fro will understand this, others will either doubt, deny, or suspend judgment. The imagination as in the case of precipitation, is of prime importance; for

in these things imagination is the sight and the hand of the mind and the will, without which the latter can accomplish nothing, just as the will and brain of a man whose arms are cut off can do nothing unless others aid him. But mind, will, and imagination do not re-construct the disintegrated object, for as soon as the dispersing force is slackened from its hold on the mass of molecules, the imagination having held the image of the object, the atoms obediently and automatically reärrange themselves as before.

All this may seem fanciful, but there are those who know of their own knowledge that it is all according to fact. And it is doubtless true that in no long time modern science will begin, as it is even now slowly starting, to admit all these things by admitting in full the ideal nature of the cosmos, thus removing at once the materialistic notions of man and nature which mostly prevail at the present day.

WILLIAM Q. JUDGE.

MARS AND THE EARTH.*

THE apparent contradiction between the teaching of the Masters as put forward by their direct messenger, H. P. Blavatsky, and as understood by Mr. Sinnett is capable of very easy explanation. The solution turns on the words "solar system". If that term be held to denote the solar system known to Western Science, the sentence given by Mr. Sinnett is meaningless; but reference to the series of letters from which the isolated passage respecting Mars is quoted at once shows the meaning attached to the "solar system" in the correspondence. I naturally turned to the letters themselves—copies of which I have—to solve the puzzle, and I found that Master K.H. used the term in a special and quite definite sense.

He explains three kinds of manvantaras, pralayas, etc.—universal, solar, and minor. A minor manvantara is composed of seven rounds, i.e., the circuit seven times of a planetary chain of seven globes. To such a chain our earth belongs. A solar period consists of seven such sevenfold rounds, i.e., forty-nine; seven such planetary chains compose a "solar system"; in three of such chains our Earth, Mars, and Mercury form the D globe. Globe D of the Mars chain and globe D of the Mercury chain are visible to us, because those chains are sufficiently near our own in

* Published also in *Lucifer*, of November, 1893.

evolution, one behind us, one ahead of us, for their matter to affect our senses, while the remaining four chains are too far away in evolution to have enough in common with us for visibility. Mars and Mercury bear a special relation to our Earth in the whole evolution of the solar system, though not part of the Earth chain. The other four planetary chains belonging to our solar system are too far behind us or in front of us for even their globes D to be seen.

Other planets belonging to the solar system of Science as arranged in the West do not belong to the solar system of the Esoteric Philosophy, and it is the ignoring of this which has led to the confusion. A western reader naturally gives the term his own sense, not knowing that in the teachings it was used in a quite different one. And so, once more, we find the Masters' doctrines self-consistent.

ANNIE BESANT.

NOTE. The above article, sent for coincident publication in PATH and *Lucifer*, is an important contribution, as it furnishes a final explanation which, if properly taken, will tend to assuage controversy. On page 163, Vol. i, *Secret Doctrine* the author, referring to this subject in a foot note, says: "Copies of all the letters received or sent with the exception of a few private ones—'in which there was no teaching', the Master says—are with the writer". Some may have imagined that this statement in the foot note was a "license" taken by the author of the *Secret Doctrine*, but surprises are not uncommon, and there seems to be very little doubt about the truth of the assertion. It is extremely easy to misunderstand in respect to the "almost ideal machinery of the occult Cosmos" when we are dealing with it in English words produced by a thoroughly materialistic development, but in the course of time the teachings given out all will be found in harmony as our views expand. The word "solar", for instance, connotes only ideas in relation to the visible sun, and yet it is the only English word we could use if we wished to speak of an unseen solar orb superior to and governor of our visible one. In time, however, all these perplexities will be relieved.—ED.

INDIA BETWEEN TWO FIRES.

THE above is the general topic for discussion by our dailies and weeklies just now. It seems to me that the above is perfectly true, but not in the sense they take it. India, educated, thinking India, is now truly between *two fires*; on one side is the fierce fire of materialism and intellectual selfishness, fanned by our foreign education, casting a lurid glare on our impoverished condition, making it doubly hideous; on the other side is the yet but tiny spark of our Sanatana Dharma, which the Theosophical Society

is ever trying to fan into a flame, and which even at this stage is shedding its calm radiance over the minds of men. Young men, graduates of our Universities, are swayed to and fro, now abject followers of the men of science, now inclined toward our Religion; now a rank skeptic, now a new convert to a belief in the Shastras. Brothers do not agree with each other; one a bigot of science, and the other no less a bigot of his idol. Father and son, younger and elder, husband and wife, master and servant, teacher and students, all of them disagree; the one a rigid Hindu, the other a hater of all beliefs and dogmas. Truly we are passing through strange and dangerous times, and none can say whether it will be all plain sailing hereafter or there is a breaker ahead.

Twenty years ago, it was twenty years and no more, we two students, while boldly declaring our Religion to be Hinduism, considered ourselves something like heroes; and now many seriously question the truth of that which they do not find in the Shastras. Now the question is, which is to win at last, bigotry or Theosophy? By bigotry I mean bigotry either in Science or Religion, materialism or transcendentalism; for they are equally pernicious, equally limiting further progress, intellectual as well as spiritual. Even now the war has ccmmenced between disbelief and belief on the one hand and between reasonable belief and blind faith on the other, and many are passing from blind disbelief to blind faith without pausing to think what they are doing; so belief is *between two fires*, and yet hopes to win at last.

There are two very popular weekly papers in Bengal. One condemns all that is foreign, is opposed to all innovations and reforms (even the Railway and the Telegraph, strange as it may appear to you); the other would REFORM everything Indian, and condemns all that we have. Both are largely read, both admired by many. So those that think calmly and judge soundly are *between two fires*; yet they fondly hope that they will in time prevail.

On the one hand, the introduction of Western civilization is ever increasing our wants; on the other, we are, for many reasons, becoming poorer and poorer; many find themselves unable to make the two ends meet, others are in pinching want. While foreign luxuries are becoming common, our means of livelihood are becoming scarce, aud we find ourselves *between two fires* as regards our economic condition.

You in the far West may not sympathize with our thoughts and aspirations, with our movements and actions, yet purified, regenerated India, rising Phœnix-like from the ashes of its dark Kali Yuga, would be able to yet instruct the West by expounding its

time-honored Shastric teachings, and in that relation, if not in others, it is bound to the West by the holy tie of spiritual sisterhood, a tie that can not, should not, be ignored by you.

And it is in that belief that I write to you, let Theosophy and Brotherhood prevail all the world over, let us help each other in the cause of Spiritual Progress of Humanity, and there are those who will assist us, as they have founded the Society to which we all have the honor to belong.

A BRAHMIN.

Barakar, India.

FACES OF FRIENDS.

HEVAVITARANA DHARMAPALA is a member of the Indian Section of the Theosophical Society, and visited the Chicago Parliament of Religions as the Buddhist delegate to the Parliament and at the request of the Managers of that gathering. Advantage was taken of his visit to have him represent the Ceylon Section of the T.S. in the Theosophical Society Congress in September, and he then appeared on our platform upon two occasions, the last being at the great extra meeting for a general representation of Theosophy to the Parliament, when 4000 people were present. He is also Secretary of the Maha Bodhi Society of India, which has for its object the restoration to the Buddhists of the Buddha Gya shrine in India, where, however, the Buddhists are not large in number.

Brother Dharmapala's visit enabled many Theosophists to make his personal acquaintance, as he stayed in Brooklyn, N.Y., with the members there, attended their meetings, and spoke to the Aryan T.S. on the same evening with Prof. Chakravarti, Mrs. Besant, and Miss Müller. After the closing of the Parliament he went home by Japan, stopping at San Francisco, where he once more met members of the T.S. and lectured publicly for them, causing much favorable comment in the newspapers of the coast. From there he sailed for home, and in his latest letter at hand just before going to press he expresses the hope of being here again in two years. On all those who met him he made an impression of gentleness, sincerity, and devotion. He is spare in figure, his eyes are black and his complexion very dark. With his oriental face and dressed in the Ceylonese costume he attracted much attention everywhere, and at the Parliament was one of the most noticeable figures.

IMMENSE ANTIQUITY OF AMERICA.

NO. I.

SINCE some Theosophists have taken for granted that authorities agree as to the derivation of the aborigines of America from ancient India,[1] perhaps it would be well to place together as closely as possible the conclusions of an opposite character arrived at by some of the recognized authorities upon American antiquities. This is here attempted, not in a spirit of controversy, but to substantiate the statements of the *Secret Doctrine*, which has not taught that India was the cradle of the human family.

It will be evident from what follows that central Asia is deemed the starting-point for the races of the Old World only (although this is disputed by many[2]), while the origin of the first tribes of the Western hemisphere is—agreeably to all but a few fanciful writers who have no facts at their disposal to support absurd conclusions—wrapped in profound darkness. Parenthetically it could be added that they have had but little success in tracing other races than the Aryan—as, for example, the Ethiopian—to an original home in central Asia, and this is in agreement with the *Secret Doctrine*, which places them as one of the direct offshoots of the Atlanteans. The negro had the same physiognomy 3000 and 5000 years ago (as shown by Egyptian bas-reliefs) that he has to-day.

M. le Marquis G. de Saporta indicates the regions of the North Pole as the first home of the human family,[3] and in this he agrees with the Secret Doctrine, for it is the "First Continent", hundreds of millions of years old. He also said:[4]

[1] *Vide* PATH for October, p. 222.

[2] Dr. Fligier argues in *Kosmos* that the theory of the Asiatic origin of the Aryan race is not yet as firmly settled as has been supposed. Latham disputes it on geographical grounds in his *Native Races of the Russian Empire*. Pictet believes, on the evidence of the names of animals and plants that were known to them, that they originated farther north than the Asiatic theory supposes, and fixes their birthplace in southern Russia. Benfey and Prof. Thomaschek of Grätz agree with him, and indicate the region of the southern Volga as their primary home, [etc.] . . . Dr. Fligier believes that the results of linguistic, anthropological, and archæological researches indicate that the [East] Indians and the Iranians lived near each other for a long time in eastern Europe or northwestern Asia, and that the Indians followed the Iranians into Asia.—"The Original Home of the Aryans", *Popular Science Monthly, vol. xxi, p. 571.*

[3] It will be seen that we are inclined to remove to the circumpolar regions of the North the probable cradle of primitive humanity. From there only could it have radiated as from a center to spread to several continents at once. This theory agrees best with the presumed course of the human races. . . . The general laws of geology favor this hypothesis in a remarkable manner.—"How the Earth was Peopled", *Popular Science Monthly, vol. xxiii, p. 678.*

[4] "How the Earth was Peopled", *Popular Science Monthly*, vol. xxiii, p. 673.

The spread of man throughout Europe and Asia does not offer very great difficulties. . . The difficulties are, however, formidable when we come to America, which we find occupied from one end to the other by races whose unity has struck the best observers. Not only, moreover, did the American man inaugurate on the soil of the New World an original and relatively advanced civilization, but he has left, chiefly to the north, indisputable traces of his presence in the most remote ages. Palæolithic implements have been found in the valley of the Delaware, at Trenton, New Jersey, and near Guanajuato in Mexico, so clearly characterized that they cannot be mistaken. . . . We are thus in the presence of the problem, always coming up before us and always escaping us, of the origin of the American man.

Alex. Winchell, a leading geologist of America, places "Lemuria as the probable cradle of humanity"[1]; and since he also advocates the theory of the lost Atlantis, (*vide Pre-Adamites*, chap. xxiii), his theories are in remarkable agreement with the statements of the *Secret Doctrine*. To quote from his book:

From the pre-Australian trunk diverged probably in Western Lemuria a sturdy and prolific stem which was destined to cover Asia and the Malayan regions with dense populations, and to send its streams of migrations over all the New World. . . . It is the great stock from which the straight-haired peoples of all parts of the world have been derived. (p. 369.)

American ethnology is beset with perplexities which have baffled the best skill of investigators. . . . Respecting the origin of the American peoples, the diversity of opinion is almost ludicrous. Polygenists have been ready to regard them as autochthonous. This view is most ably defended by L. Agassiz and J. C. Nott.[2] It is maintained by D. F. von Hellwald,[3] who sharply denies the dispersion of mankind from some original abode in Central Asia. Hon. L. H. Morgan regards the valley of the Columbia river in Oregon as the primitive Eden of America, "the seedland of the Ganowanian family",[4] and he leaves the impression that he considers them autochthonous. Galindo transferred the primitive residence of the human race to America. Very recently Dr. Rudolf Falb is reported to have announced the discovery that the relation of the Quicha and Aymara languages to the Aryan and Semitic tongues is such as to justify the opinion that the primitive seat of the human species was either in Peru or Bolivia. Of those who held to the population of America by immigration, some maintained that the American Indians are descendants of Jews, some that they are the posterity of the "lost tribes" of Israel. (p. 384-385.)

These last prejudiced conclusions are unworthy of serious consideration, since Christians have endeavored to find traces in America of the ten mythical tribes merely because no part of the Old World shows their whereabouts, and profane history is silent on the subject. With such writers Bering's Strait as a route for tropical people is a favorite theme. Many have been the fan-

[1] *Pre-Adamites*, p. 361.

[2] See especially Agassiz, Essay on Nott; and Gliddon's *Types of Mankind*.

[3] "The American Migration", *Smithsonian Report*, 1866, p. 328.

[4] *North American Review*, vol. cix, p. 407; *Ancient Society*, pp. 108-110,

tastic theories evolved by minds destitute of fact upon the subject. There, for example, is Ranking, who among other things tried to make out that the giants eighteen feet high, spoken of in the ancient traditions of the Incas and Aztecs, were elephants, in the endeavor to prove that "the first Inca of Peru was a son of the Grand Khan Kublan". (See his *Historical Researches on the Conquest of Peru (etc.) by the Moguls.*) Even among more reliable writers we are given a pleasing variety. M'Causland contends that the original American stock came from the Hyksos, or "Shepherd Kings"; Squier from the Polynesians,[1] Georgius Hornius and Gaffarel from the Phœnicians, Catlin from the Welsh, Barber from the Egyptians, Charnay from the Javans, Rink and others from the Eskimo, while others mention the Norsemen, Irish Kelts, Cypruscans, etc., as their probable ancestors. It shows that where fact is absent hypothesis reigns supreme. After reviewing the evidence Winchell, although a believer in the Old Testament, is compelled to admit:[2]

> The weight of opinion, after all, tends to regard the American civilization as indigenous, and this view seems most consonant with the general tenor of the evidence. Common characteristics must be expected to germinate from the common nature of man.

Epitomizing all that has been written on the subject, *Chambers Cyclopædia* says:

> As to the aboriginal ages there arises a question, too interesting to be overlooked and yet too doubtful to be solved, as to the origin of the native tribes and peoples of America. . . . It appears highly probable that they did not all spring from one and the same primeval band of adventurers. . . . Whence came the successive shoals of invaders? To this question no direct answer can be given. We can only scan the various routes by which, previously to what we call the discovery of America, the Old World was most likely to people the American continent. To begin with the natural routes on the side of the Pacific—Bering's Strait, the Aleutian Islands, and the Polynesian archipelagoes—we can hardly conceive anything but barbarism having been conducted to America by any one of them. The country which stretches backwards from Behring's strait to the Kolyma may be asserted to be, without exception, the most inhospitable portion even of Siberia; and, moreover, the Strait itself has more probably been a channel of migration from America than from Asia, the Tchuktchi of the latter regarding themselves rather as a branch than as a stem of the Tchutktchi of the former. With respect, again, both to the Aleutian isles and the Polynesian archipelagos, the successive stepping-stones in either series, instead of being presumed to have been so many halts for Asiatic Columbuses and Magellans, must rather be viewed as each a mother-country to a new colony, as each a point of depart-

[1] "If civilization took the route of these monuments, it certainly spread "laterally" past the Pacific Islands to America, *or vice versâ*."—*Squier, Primeval Monuments of Peru*, p. 14.

[2] *Pre-Adamites*, p. 387.

ure for a fresh swarm. Thus would the ever-aggravating blight of isolation—exemplified even in the Old World among the Laplanders, the Kantchadalas, and the Hottentots—prepare at each remove a deeper and deeper barbarism to land at last on the western shore of America.

These difficulties, however, do not prevent second-rate writers, having in view the biblical theory, from speaking glibly about these routes being means for the peopling of the New World; but since wisdom gives birth to discretion, we do not find high authorities as to American archæology making statements so confidently. For example; at the eighth International Congress of Americanists, held in Paris in 1890,[1]

The Marquis de Nadaillac presented and read an extended review of the evidence on the subject of "The Earliest American". His origin he confesses to be entirely unknown; but he is of the opinion that he occupied the continent of America during the glacial, if not during the pre-glacial period, and that he passed through two periods of cold.

"It was an original civilization", said Baldwin, after carefully weighing the evidence for immigration. He then continues:[2]

It has been said very justly by one explorer of the Mexican and Central American ruins that the American monuments are different from those of any other known people, of a new order, and entirely and absolutely anomalous; they stand alone. The more we study them the more we find it necessary to believe that the civilization they represent was originated in America and probably in the region where they were found. *It did not come from the Old World*; it was the work of some remarkably gifted branch of the race found on the southern part of this continent when it was discovered in 1492. Undoubtedly it was very old. Its original beginnings may have been as old as Egypt, or even farther back in the past than the ages to which Atlantis must be referred;[3] and it may have been later than the beginning of Egypt. Who can tell its age? Whether earlier or later, it was original. . . .

The decorations and also the writing are wholly original. There is no imitation of the work of any people ever known in Asia, Africa, or Europe. . . The culture and the work were wholly original, wholly American. . . .

I find myself more and more inclined to the opinion that the aboriginal South Americans are the oldest people on the continent; that they are distinct in race, and that the wild Indians of the North came originally from Asia.

It is thus shown that to attribute to India the distinction of having been the birth-place of the races of the New World is but to set up an hypothesis with nothing to support it. That real authorities upon American antiquities have not done this, is seen from the foregoing quotations, taken from among many similar ones. And this is what is admirable in writers who may be classed

[1] *Vide American Naturalist*, August, 1893, p. 757.

[2] *Ancient America*, pp. 184—185.

[3] An attempt will be made in the next paper to show that this is the correct theory, supported both by the *Secret Doctrine* and what exoteric proofs are at our disposal.

as authorities on American archæology, that they readily admit they do not know, and do not try to bolster up preconceived opinions with hypotheses which do not follow from known data. From one who, on account of his being a devout Roman Catholic, we would not look for such scrupulous fairness in matters touching upon "heathen" religions, is Bandelier, now in central South America on a three years' search after antiquities, and from whom much may be expected upon his return. He never allows his own opinions to warp his judgment in such matters. If a new fact comes to his notice, he puts it down just as he obtained it, even though it may seem to destroy some cherished theory of his own. If they all had pursued the stratagems of, say, the Egyptologists, who, because the Jews were said in the Bible to have been held in bondage in ancient Egypt, have never lost an opportunity to distort anything available to bear out such theory, there would be nothing relating to American antiquities worthy of serious study. But happily American antiquarians have not done this, for they frankly admit they do not know whence these people came. For example, Prescott, after scanning all existing authority to prepare his *Conquest of Peru*, was compelled to admit:[1]

> Whence this remarkable race came and what was its early history are among those mysteries that meet us so frequently in the annals of the New World, and which time and the antiquary have as yet done little to explain.

And Squier, an authority on Peruvian antiquities, remarking[2] that "those mysterious records of the past are generally superior in development in proportion as they are anterior in age", thus speaks about the ruins of Tiahuanaco, conceded to be the most ancient in South America:[3]

> Unique, yet perfect in type and harmonious in style, they appear to be the work of a people who were thorough masters of an architecture which had no infancy, passed through no period of growth, and of which we find no other examples. Tradition, which mumbles more or less intelligibly of the origin of many other American monuments, is dumb concerning these. The wondering Indians told the first Spaniards that "they existed before the sun shone in the heavens", that they were raised by giants, [etc.]

Now the Theosophist, unlike the orthodox Christian, should feel under no necessity of showing the human race as springing from one type. Monogenists, in the interests of biblical myths, have strained themselves in this direction, but the student of Theosophy, adhering to the reliableness of the documents of the Brotherhood, believes that seven primal races of men, each of a

[1] Vol. 1, p. 39.

[2] *Primeval Monuments of Peru.*

[3] *Peru*, p. 274.

distinct color, were placed on earth simultaneously, each on a separate zone; and that most continents have risen and disappeared since then, the few survivors serving as seed for the different races in widely-separated portions of the earth's surface.

That Atlantis was the origin of both the Egyptians and the races of the new world so closely resembling them will be demonstrated in due course of time. Such was the contention of many noted writers, whose statements corroborate the *Secret Doctrine*, as will be shown in Paper No. iii. JOHN M. PRYSE.

TWO SPIRITUALISTIC PROPHECIES.

ONE NULLIFIED, THE OTHER FOR THE FUTURE.

IN 1877 the *Religio-Philosophical Journal* had questions and answers published in its pages, giving spirit lore from "the independent voice," headed as follows:

By the spirit of James Nolan through his own materialized organs of speech in the presence of his medium, Mrs. Hollis-Billing, at her residence, 24 Ogden avenue, Chicago.

The series went on until the year 1878, and covered a multitude of subjects. They are important from the fact that they are definite, and, being from an accepted spirit, should have as much weight as anything invented by living spiritualists. Occasion will be taken to use them now and then to show how the "spirits" agree with Theosophy, albeit their followers do not. The following may serve to discover what certainty there is in a prophecy by a "spirit."

DISCOVERY PROPHESIED.

Question. What is your opinion, as a spirit, of the hollow globe theory—that is, that the interior of the earth is adapted to the habitation of man?

Answer. I am not prepared to answer that question. I will say this much, that there is land at the North Pole, and an open sea where you will find people *in less than fifteen years*.

That was in December, 1877, and now it is 1893, sixteen years, and the prophecy not fulfilled. We waited the full time, as was told to Col. Bundy we would when he was kind enough to give the files of the paper containing the complete series. These failures are always passed over.

FUTURE GREAT INVENTOR NAMED.

In March, 1878, Nolan was asked if it were possible to make a telescope through which we might see beings on other planets, and he replied:

Yes. In the year 1901 there will be a lens constructed, by the aid of which the trees and inhabitants in the planet nearest the earth can be seen. The feat will be accomplished in England by a person by the name of Hollingsworth. He is yet a boy.

This is also definite, and one of its parts can now be inquired into by Theosophists. Does any one in England know of such a boy who by this time is a man and must now be at work in some line leading to the end given? If so, he should be discovered to us and watched to see if the new telescope will be made. 1901 is not so far off, either, that we may not all be able to verify the prediction or add it to the lot in the false list. These two instances are interesting from their definiteness, as it is not easy to fix such matters. It might be a good thing for the spiritualists themselves to scrutinize the record for the purpose of seeing how much the "spirits" really know that men do not.

THE KEY-NOTE.

IT is always the key-note of everything that we want to seek or strike. The key-note of Christianity seems to be the personal or personality, the key-note of Theosophy, individuality; therefore in the evolution of the race they work beautifully together, Christianity preceding the wider Theosophy, which, again, leads into the Universal, there becoming the Wisdom Religion and the "Heir of all the Ages".

We should be grateful to Christianity. As represented by Jesus, it was Theosophy. But at that time the World lived in the personal, and so translated his teachings into its own language, as is the custom of humanity, from childhood on, with everything it accepts—and it must do so to accept it.

The child begins with the personal; it naturally grasps for itself. "Self-preservation is the law of life" has always been said in the Western world, and Christianity has provided for the carrying out of this law. It has a personal God, personal salvation, a personal heaven with a personal harp, classifications of persons there, and personal bodies (which they regard as themselves) here, in this world, even suggesting that these will be resurrected into the other world. Then, only, will they be surely saved, for until then heaven is an uncertain state where they are represented by a filmy something which they call their soul, but to which they hardly venture to give their undivided attention or to consider as neces-

sary, until after death. Meanwhile, their bodies and the relations of this life are more interesting and all absorbing.

This is the Frœbel method. It is the method of all intelligent education and of evolution. "First that which is natural, and then that which is spiritual." But here must come in another stage of development. The continuity of this life is questioned. Death steps in to take our loved ones, and thus our hearts are touched to long for a continuance of these ties, or the rush of civilization causes changes in outside ways. The lesser is sunk in the greater, small business enterprises cease to succeed, everything must change and be on a larger scale, houses must be torn down, palaces must be built, trusts must be formed, people must live in hotels or apartments if they have not purses to conduct life in a large way. The interests of man cease to be centred in himself, he is part of a whole; like a child when he begins to go to school, he is an individual in a community.

Then must begin consideration for others; his own interests cannot exclusively usurp his attention; others have rights; only by conceding these can he hold his place. Here comes in the germ of "Brotherly love", and the consciousness of Karma, or the law of action and reaction, cause and effect. Then, if some loved one is taken away, the feeling comes that there must be something beyond the body, there must be a continuity of life—and here we find the essence of the individual, the soul. Bodies lose their preëminence in our thoughts, we realize that our true life is on other and invisible planes. As we cannot see and hear our departed loved ones, we learn to meet them in the Over-Soul, the Universal, and thus again sink our separateness—this time, of the Soul—in the grand whole, or Spirit. Then man really lives, and begins to realize, to know, what he may be, and that, being Spirit, he can dominate and not be subject to matter, which is but the manifestation of Spirit. This larger life of Spirit with its limitless possibilities is the teaching of Theosophy, which is the continuation of Christianity, and the spirit, but not the letter, of Christ's teachings. We have lived in the letter, the body; now we live in the Spirit. We may live that Spirit in the Churches or out of the Churches. But we are told in the Bible that it is difficult for new wine to be held in old bottles. Form is not lasting, and forms confine. The old meaning clings to them and the Spirit is hampered. When a man wishes to change his life, to live on a higher plane, we tell him he can do it more easily and rapidly by going to a new place, by changing his associations. It needs a man of marked conviction and firm will to renew himself

amid old surroundings. And thus in the life of the Soul the beginner can work better and more rapidly among those who believe we *are* the Soul and the body is but raiment. The literature, the associations, the daily lives of his companions help him. For this reason only would we leave the Churches and join the Theosophical Society, for this and to help on the work of the Society which has helped us. But if we are strong enough to be carried by the Spirit, to live in our souls and aid those still in the bondage of the flesh, amid the old surroundings, we may do a great work in the Churches. That is a question each must judge for himself. In Theosophy one has a larger and more unquestioned freedom to do, to be, and to grow.

A. F. H.

CORRESPONDENCE.

ANONYMOUS COMMUNICATIONS.

THE PATH has received an anonymous letter signed "Reader". Such communications are generally not noticed, especially when they contain attacks or objections. This "Reader" thinks that the PATH should not have any advertisements on its covers of outside matters, and says "Please 'fire' all the ads. or I will do that for the Path". Without stopping to reflect upon the language used in this sentence, we wish the "Reader" and all others to know that the PATH has never flourished, as our correspondent says it has, without such aid as advertisements would give. It has been a continual loss to the Editor because the advertisments are of its own books, and Theosophists do not support it. The Society is not its owner and could not sustain it, as the dues paid by members do not pay rent, postage, and printing, but leave a deficit to be met by private persons. Advertisements will be inserted if procurable. The very one "Reader" objected to was donated by the "PATH" in order to procure a piano rent-free for the Sunday "Lotus Circle". If such persons as this anonymous blusterer would contribute more of their means—as others do—and less of their senseless criticism, it would benefit Theosophy. We have worked for seventeen years without their aid, and if they leave our list we can survive and there will be room left for others.

COMFORTS OF THEOSOPHY.

Dear PATH:

As some persons have said that Theosophy seems cold to them, that it takes away their old hope and gives nothing in return, I thought this from a letter to me from one who has had many trials and disappointments in life might do good. He says "I have read *Seven Principles of Man* and *Reincarnation* by Mrs. Besant that you sent me. They throw a flood of light on a subject that has hitherto been to me dark and mysterious and apparently beyond my grasp. But these writings by their simplicity and directness open up a field for investigation and thought full of both profit (in the higher sense) and pleasure, making life abundantly worth the living; giving one's soul power to rise superior to all disappointments and adversity, and sustaining the spirit with a peace 'that passeth understanding', together with a charity for the pettiness in others that would otherwise burn out, by resentment and bad feeling, the better part of life. I thank you again for putting these truths in my hands." This, I think, would be the verdict of all those who truly reflect and are not carried away with the selfish desire to throw their burdens on someone else. Yours, D.D.C.

THE SEVEN YEAR TERM AND INSURANCE.

Dear PATH:

Having heard that the Life Insurance Companies had begun to recognise the fact that the body makes a complete change in seven years, I asked an Insurance manager the following:

"Is it the custom, practice, or rule of medical examiners of Life Insurance Companies to reject applicants who are or have been afflicted with chronic rheumatism? But if an attack of rheumatism has not been suffered for seven years preceding application, is the objection removed and the application approved so far as that is concerned?", to which he answered "Yes" in both cases. He also informed me, more at length, "that medical examiners considered that any disease that had not manifested for seven years had passed out of the system, although they made tests to discover latent traces; in other words, after seven years the presumption is very strong against its presence."

This seems to me good proof that applied science admits the old theory spoken of very clearly by the Greeks and known before them to the Hindus, of the septenary change completely of the mass of physical molecules. It may be useful to students. Fraternally, X.W.

October 27, 1893.

BACK THEOSOPHIST WANTED.

Dear PATH:

I am a member of the Aryan T.S. and want No 12 of volume IV, *Theosophist*, for which I am willing to pay a good price to complete my set. Readers will please communicate with the PATH.

Yours.

F.T.S., G.

LITERARY NOTES.

OCTOBER LUCIFER is exceptionally varied and interesting. The new cover is a doubtful improvement, Lucifer himself being obscured by the roughly-designed radiance which serves as a back-ground for all of him but his right arm and his feet, but the lettering is better. A spirited paper on "Some Modern Failings" by a Chinese, Che-Yew-Tsang, is really delightful; "B. K." writes well on "Problem of the Theory of Knowledge"; Mr. Mead's heart-warmed paper on "Fierce Impetuosity" shows a touching earnestness of practical sympathy which endears him to those who had supposed him only a cultivated scholar or a sternly orthodox pupil of the *Secret Doctrine*; Mrs. Higgins tells of "Buddhist Temples in Ceylon"; "A Rosicrucian Adept" gives strange facts of a case in the seventeenth century; "Karma and Astrology", based on a lecture before the Ludhiana Branch in India, begins most rationally but becomes somewhat fanciful (as what does not?) when it enters astrological territory; Mrs. Besant beautifully and tenderly states her view of Mr. Sturdy's "Gurus and Chelas"; Mrs. Sarah Corbett repeats, though without added thought, the familiar analysis of man's sevenfold nature. Mrs. Frederika Macdonald again attempts to get the better of Mrs. Besant and again fails, Mr. Mead gently but very thoroughly disposing of her. It is strange how some people suppose that fibs can be successfully sustained by audacity and misquotation.—[A. F.]

OCTOBER THEOSOPHIST. "Old Diary Leaves XIX" clearly depicts the contrast between Oriental and Occidental opinion of mediums and *séances*, and gives extracts from letters of Stainton Moses and spiritualistic communications to him. Then comes "The Horoscope of H. P. Blavatsky" by Sepharial, prefaced with a description of characters born under Cancer which is astonishingly accurate as to H. P. B. though written years before the author met her. Her nature and life are then drawn as from Astrology, and Col. Olcott adds a note of great interest. "A Queer Experience" is a remarkable story of hypnotization by an Indian fakir, who also gave correct prediction as to the subject's death. Mr. Sturdy's "Gurus and Chelas" is printed entire, *Lucifer* having cut out the three paragraphs the author deemed vital. "Krishna's Journey to Mount Kailas" opens most interestingly; there is discussion of the important question whether Reincarnation is taught or denied in *Isis*; and Mr. N. Ramanujacharia, a writer of great logical power, demolishes a venturesome contributor to *The Light of the East* who had attempted to criticise Mansel. Col. Olcott in "Cuttings and Comments" collects a number of striking items from the East, one of the most impressive being a remark in the *Lahore Tribune* upon the perpetual national influence of the Indian epics. Full facts are given of the moral degradation of the late Treasurer at Adyar, his suicide and the cynically heartless letter he left for survivors.—[A. F.]

THE NEW CALIFORNIAN for October contains an instructive article on "Occult Forces" by Dr. J. D. Buck, and a brief but very suggestive paper by H.T. Edge upon "The Three Paths".

LIGHT OF THE EAST for September. "A Chela" asserts that "since the death of Madame Blavatsky the Mahatma K.H. has cut off His direct connection with the Theosophical movement", and expresses his "intention to review *Esoteric Buddhism* chapter after chapter in the future issues of this journal, and to point out the difference between the doctrines of the *Upanishads* and the current Theosophical doctrines. If necessary, the real esoteric doctrines of Hindu Mahatmas will be placed side by side with the doctrines preached by Mr. Sinnett." Can it be that the Mahatma K. H., having discarded the T.S., has opened communication with the "Chela" and is about to correct the views He unfolded for publication in *Esoteric Buddhism*? This possibility is further hinted at on page twenty-one, where we are told "the real secret", *i.e.* "that the half-a-dozen teachings which one or two Europeans extorted from K.H. were given very unwillingly, and that the real truth about these things was kept in the background." The extortion of teaching from an unwilling Mahatma is certainly a process of which the West has been hitherto in profound ignorance, and if it is again to be attempted with even greater success *Light of the East* will indeed verify its title.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 11, is on "Evolution", by R.B. Holt. It is a very careful and studious compendium of teachings from thirteen works, H. P. B's being naturally the most authoritative, and specially shows what are the agreements between Esotericism and modern Science and how the former supplements the latter. The author senses some of the complications which even the most tender of disciples cannot altogether blink in certain expositions, and calls them "very puzzling", but finds comfort in the "allegorical" theory. Sterner logicians might demur to the reasoning at the foot of page eleven, and it is a little risky to define what is "the aspiration of the Absolute" or identify consciousness with Akasa, but the paper is really able and shows great amount of thought and digestion. Probably nobody can altogether escape confusion who subjects super-human topics to human dissection.—[A.F.]

REMINISCENCES OF H. P. BLAVATSKY AND "THE SECRET DOCTRINE," by Constance, the Countess Wachtmeister, is the little book so eagerly awaited by the Theosophic world. In easy style and with perpetual interest it gives the details of H.P.B's life while her great work was progressing, extracts from her letters, her fearful sufferings and indomitable courage, the scene when she was snatched back from death's door because choosing a sickly life and the completion of *The Secret Doctrine* rather than rest, its final issue and the gleam of joy it brought. Many deeply interesting pages tell of the marvelous way in which H.P.B. received or took the facts needed for the book, her utter devotion to the Master, how He advised and helped the Countess herself, how free was H. P. B. from interfering with others' independence of action. The special contributions in the Countess's narrative are two-fold: details of phenomena by or on behalf of H. P. B., and the conclusive proof of H.P.B's sincerity and genuineness as attested by one who lived with her day and night and had access to all her papers, belongings, and ways. Most people of ordinary sagacity will think this testimony of more weight than the envenomed slanders of the Psychical Research Societies, Colemans, and the like, who never lived with her, knew not her character or her mission, and who but spit at her safely from a distance. Karma will doubtless have all of them in its keeping, praise be to God! If any criticism on the Countess's truly delightful and valuable work may be made, it is that it might have been fuller,

even more copious in incident and phenomenon, richer in personal reminiscence. Appendix I gives important facts concerning the *Secret Doctrine* from various contributors, but the newspaper articles in II are mere padding and worthless. (For sale by the PATH; paper 50 cts, cloth 75 cts.)—[A. F.]

SHIN-SHU CATECHISM of the Shinshu sect of Japanese Buddhism, by S Kato, is published at Kyoto, Japan, by the Buddhist Propagation Society for free distribution. It has ninety-three questions on twenty-three pages, and is beautifully printed in English. The author explains why there are so many sects in Buddhism by saying that Buddha taught many different ways to suit varied natures. This sect is of faith founded by Shinran, who was born A.D. 1173. Christians who wish enlightenment as to religions based on faith and holding views thereon similar to the Christian doctrine should read this. Doubtless by sending to S. Kato, Hongwanjiha of the Shin Shin Sect, Kioto, Japan, copies can be obtained.

SUTRA OF FORTY-TWO SECTIONS translated from the Chinese is another pamphlet from the Kyoto B. P. Society. It gives also two other short sutras, on "Buddha and a Deva" and "The Five Great Bestowments of Charity". These are by M. Matsuyama of Kyoto. The object of the B.P. S. is to propagate Buddhism in foreign lands, by sending missionaries, by publishing Buddhistic books and tracts, and by correspondence.

OUTLINE OF THE SECT OF BUDDHISM or Shin Shu is by Y. Mayeda, translated by S. Senoda, published by the B.P.S. at Kioto. The author of the original is a priest of the sect and wrote it for the B.P.S. for distribution at the World's Fair, Chicago. We cannot refrain from these two quotations. On p. 18: "At first sight it may perhaps appear to those who do not understand the true doctrine of the Mahayana that Buddhism is allied to Christianity; but were they acquainted with the profound principles of the doctrine, they would perceive the superior excellence of Buddhism. . . . Moreover, the general morality taught in the Samvitri satya is not like that of Christianity, which is biased and in some cases detrimental to the State"; and on p. 19: "Being, then, suitable to every-day life and avoiding those superstitions into which Christians are likely to fail, there is no doubt that any European or American who studies the religion will be inspired with its truths." Buddhism is becoming active in the West, and judging by the sensation Dharmapala produced it could easily be propagated by competent priests.

ARYAN TRAITS is a book of two hundred pages by Kailas Chandra Mukhopadhyay, M. D., of Chensurah, India, (1891), and just received. No price is given, and all inquiries should go to the author. Its contents deal with almost everything relating to India on its religious and social sides, such as Religion, Idolatry, Life, Yoga, Mantras, Marriage, Education, Astrology, wine, etc. It is a protest from a Hindu heart that is oppressed by the feeble imitation of the worst parts of our civilization which now prevail there, and cries out for a change, for an attempt to get back to the position India once held. Better results would have been reached had there been more condensation. It is a collection of essays of a disjointed character. It serves to point out the spirit slowly but surely arising among Hindus, and which must at last produce good results.

GUIDE TO THE SPIRITUAL, a translation into the German by Dr. F. Hartmann, F.T.S. The title page says, "By Satya Kama Shaivya, Searcher after Wisdom". It is also declared to be drawn from the "only authentic sources

and compiled with the aid of a Brahmin". This is vague, for the authenticity of a thing is new to us, especially as the author says the object of the book is to show that self-knowledge is the only true sort. Is this the source? If so, whose self? And the Brahmin, is he one of the Shiva sect, the teachings of which are not allowed by the other sects of the Brahmins? The object of showing that self-knowledge is the only true basis is certainly right and good. (Leipzig, Wilhelm Friedrich.)

Astrological Self Instructor by Bangalore Suryanarain Row, of Bellary, India, and the *Astrological Primer* by the same author are issued by him from Bellary. He writes that he intends to devote himself to the improvement of the science, and to start if possible an institution for the purpose. Those two works treat of the subject from both the view of the Hindu and European. There is also a pamphlet on the revival of Astrology. The price of the Instructor and of the Primer is about two rupees each, but as we have but three copies any one who desires others should address the author at Bellary, India. The Instructor has two hundred pages and the Primer seventy. The copies on hand will be sold as follows: The Instructor for seventy-five cents and the Primer for thirty-five.

European Oriental Department, No. 6, vol. i, New Series, is a very interesting issue, giving translations from Hafiz the Persian poet, from Shaikh Abu Ali Qalandu the Mohamedan Saint, from the Masnawi-i-Manwi. N.F. Billimoria gives the Nirang Kusti from Zoroastrianism. The Chhing Chang Ching is extracted from Vol. XI of *Sacred Books of the East*, and K.P.Mukherji closes with an article on the Yoga Sutras which is of value to the student who will think. The Editor notifies all that he will not print for the sake of printing, but only when he has useful matter; a wise decision, and quite the same as the regulation adopted in the American Section.

Search Lights and Guide Lights is a little book by Edgar Greenleaf Bradford, a member of the Brooklyn T.S. It has 103 pages, printed well on good paper. Very evidently, as admitted, the book is tinctured with the influence of the writings of Andrew Jackson Davis as well as with the phrenological methods fostered by Fowler and Wells. It is not possible to review it, as that the Path does not do for any book. A good many good things are in it, but none of them original, and it must be said that the title is not reached in the text; that is, "Man and Nature; what they are, what they were, and what they will be." In the "First Principles" mistakes appear to be made, as he says that if one principle be admitted its counterpart follows, but then denies in the next sentence that good and evil exist coëvally. On what ground we do not know, as there is only an assertion. There is no proof that good is "the only positive principle". Both terms are relative, and, like matter and spirit, both exist together or we could comprehend neither. He is right in postulating that duality is the great cosmic law. But it seems erroneous to say that "form and force exist spontaneously together". The tone and tendency of the book are good and helpful to some, but books become wearisome when one knows that all this is to be found in the old philosophy of the Upanishads.

American Section Oriental Department will be carried on under new management after January and will give new translations of the *Upanishads* among other things. Full notice will be sent out with the next issue, now just ready.

REPORT OF THE THEOSOPHICAL CONGRESS. By a slip of the pen, it was announced in the November PATH that orders for the Report were to be sent to the PATH. As a matter of fact this report is sent out at cost, and there is no margin to allow for book-keeping. Orders should be sent direct to the General Secretary and be accompanied by the necessary remittance, 30 cents per copy in paper and 75 cents per copy in cloth. The bound volumes have been delayed in the bindery, but will be ready to send out before this reaches our readers.

VOICE OF THE SILENCE. A new edition of this Theosophical classic is in preparation by the PATH, and efforts are being made to have it ready by Christmas. It will be uniform in size and binding with the pocket edition of *Bhagavat Gita*, will be printed on the same beautiful paper, from new type, and will contain a fine half-tone portrait of H.P.B. This is a much more expensive book to make than either of the old editions, and in order to meet the wishes of many people it will be bound in two styles: one as mentioned, uniform with *Bhagavat Gita*, flexible morocco, colored linings, round corners and gilt edges, at $1.00; the other, red leather, round corner and red edges, at 75 cents. This edition will have the notes on the same page as the text to which they belong, thus saving the annoying necessity of perpetual reference to the end of the book.

Mirror of the Movement.

AMERICA.

ARYAN T.S. Sunday evening lectures in November were: 5th, *A Pot pourri*, H. T. Patterson; 12th, *My Other Self*, Alex. H. Spencer; 19th, *The Aim of Evolution*, Wm. Q. Judge; 26th, *Man's Place in Nature*, Jos. H. Fussell. At the meeting of the Branch on the seventh of November the discussion was on the right proportion of Altruism and Self-seeking. Mr. Fussell and Mr. Freeman held that the natural proportion being so much in favor of self, it was wise to give it no more share. Mr. Budd took similar ground and related the story of Buddha giving himself to the tigress. Mr. Fullerton used the equality of centrifugal and centripetal forces as illustrating the relation, and summed up all in the text "Thou shalt love thy neighbor *as* thyself," adding "and not less or more than thyself." Robt. Grimshaw, Ph.D., followed, saying in substance: "There can be no constant proportion between self-seeking and altruism; it varies with the conditions, as age and environment. The infant fills both hands with offered sweets; still older he offers to others; at twenty he worries for others and himself; at thirty he is concerned more about himself; at forty, his anxiety about himself having probably ceased, he may again become altruistic. We should instruct ourselves before beginning to instruct others, as there are too many preachers explaining things they do not understand. The giving of Buddha's body to the tigress was a pure waste of raw material." Mr. Judge agreed with the first speakers and with the suggestion to instruct oneself before teaching others, but pointed out that the fable as to Buddha was to show how in one birth or life he desired to cultivate

compassion solely, and hence went to the uttermost degree, as in others he had done all the world demanded on the plane of selfishness and self-seeking; he added that under the laws of karma, reincarnation, and unity, self-seeking was unwise and amounted to pure selfishness, and would surely set up a constant tendency in that direction so as finally to sweep altruism away.

Claude F. Wright left Minneapolis for St. Paul on October 17th. On Wednesday, the 18th, he addressed the St. Paul Branch on *Karma*. On Friday and Saturday he attended meetings of the Branch to discuss business questions and to answer questions on Theosophy put by the members. On Sunday, the 22, he delivered a public lecture at the Society's rooms on *Occultism*. Next day he went to Lake City, Minn., and lectured in Mrs. Underwood's drawing rooms before a large audience. On Tuesday afternoon he addressed a number of persons on *H.P.B.*, and in the evening formed a branch of seven members in that city. On Wednesday, the 25th, he attended a meeting of the Chicago Branch and discussed *Jainism* with Prof. Gandhi. The next evening he spoke before the Englewood Branch. Sunday, the 29th, Mr. Wright lectured in the afternoon publicly at Englewood on *The Mission of the T.S.*, and in the evening in the rooms of the Chicago T.S. on *Obsession*. On Wednesday, November 1st, he left for Fort Wayne. Thursday he lectured there on *The Mission of the Theosophical Society*. Friday he addressed the Branch on *Dreams*. Saturday he discussed new methods of Branch work with the members of the Fort Wayne T.S. Sunday evening he delivered a public lecture on *Reincarnation*. On Tuesday, the 7th, he attended a reception at the Fort Wayne T.S. rooms. On Wednesday he delivered before the Branch a lecture on *Death*, and on Thursday gave an address on *H.P.B.* On Saturday morning he left for Bluffton, Ind., accompanied by Judge O'Rourke and Mr. Henry Cohen, and that evening lectured publicly on *Theosophy*. The next day he arrived in Chicago and attended a meeting at the rooms of the Society in the evening. On Sunday evening he spoke before the North Side League on *Karma*. On Wednesday, the 15th, he attended at the Chicago T.S. rooms and spoke on *Desire the Cause of Creation*, the subject for that evening's discussion. On Saturday, the 18th, he attended a Bhagavad Gita class at the rooms of the Society, and on Sunday lectured publicly at the rooms on *Occultism in Daily Life*. On Monday, the 20th, he attended a *conversazione* given by the Chicago Society. Mr. Wright's tour will now extend through Toledo, Columbus, O., Memphis, and New Orleans.

Milwaukee, Wis. A great deal of interest was aroused by a week's visit from Burcham Harding. Arriving Tuesday, November 7th, he addressed Brahmana Branch that evening, using as a text a selection from the Bhagavad Gita. Wednesday night, at the residence of L. H. Cannon, he delivered an address on the Masters. Thursday night a public lecture was delivered on "Theosophy in the Bible," in Severance's Hall, to a small but deeply interested audience. Friday evening he gave a talk on "Theosophy" at the residence of Dr. Ford, and Saturday at the same place, to members only, on Branch work. Sunday evening he was invited to address the Liberal Club, which meets in Severance's Hall, and he took for his topic, "Evolution from a Theosophical Point of View." A good-sized audience listened attentively to the lecture, and in the discussion that followed many of the members of the club were ready to admit the reasonableness of reincarnation. As an illustration of the interest shown, the presiding officer of the club did not adjourn the meeting

until after 10:30 p.m., and then for some little time discussion was carried on in groups around the hall, of the points brought out by the lecturer. Monday was devoted to local work and visits among those who had manifested an interest in Theosophy. Tuesday night was one of the most largely attended Branch meetings we have had in years. Mr. Harding spoke on "The Importance of Reincarnation." A vote of thanks was tendered Mr. Harding by the Branch for the good work he had done, the new life he seemed to have breathed into the Branch. The rumors current in "Jericho" to the effect that we were simply in an astral state, he declared not only to be misleading but false. Hereafter there will be public addresses on Sunday night, besides the regular Branch meeting Tuesday. Theosophical books will also be on sale. The papers have had most excellent reports of the public meetings, besides interviewing the lecturer on the movement. The good wishes of the members, collectively and individually, followed Mr. Harding on his journey to Chicago, Wednesday, November 15th. May our good Karma bring him to us again at no remote day!—*(Communicated).*

Cincinnati T. S. is now located in one of the modern office buildings of Cincinnati. It occupies the entire seventh floor of the new Goodall Building on Ninth street opposite the new City Hall. The seventh floor has been undivided, and thus a large hall, with windows on three sides, has been secured. It will seat with the present number of chairs about two hundred and fifty people. In one corner of the room is a doorway leading to a small room used as a library. Large double doors open from the hall and elevator landing into the assembly room. On Saturday night, September 9th, the rooms were crowded with invited guests to witness the dedication of the new rooms to Theosophical work. The President, Dr. J. D. Buck, occupied the chair, and on the platform beside him were Annie Besant, Bro. Chakravarti, and Bro. Judge. Dr. Buck made a few remarks and introduced Bro. Judge, who spoke of the T.S. and its work. Then Bro. Chakravarti spoke of Theosophy in India, and Annie Besant closed with eloquent remarks on the duty of members to the local branch. The following Sunday and Monday Mrs. Besant lectured in the Pike Opera House to audiences composed of the thinking people of Cincinnati and vicinity. The Cincinnati T.S. has planned a series of Tuesday evening lectures, essays, and readings, to occupy the time from now until June, 1894. Subjects have been assigned, and the following have been given: October 3d, "Theosophy in History, Literature, and Philosophy" by J. D. Buck; 18th, "The Objects and Aims of the Theosophical Society," J. A. Knapp, "The True Theosophical Life," Mrs Elizabeth Burdick; 17th, "The Three Postulates of the Secret Doctrine" by Dr. W. A. R. Tenney; 24th, same subject continued by Mrs. B. C. Buchanan; 31st, "Evolution as Taught by Modern Science and Evolution as Taught by the Secret Doctrine" by Dr. Thos. M. Stewart; November 7th, same subject continued by Miss Rose Winkler and Mrs. J. A. Knapp; 14th, "The Septenary in Man" by Dr. Thos. M. Stewart and Mr. J. A. Knapp; 21st, "The Septenary in Nature," Mrs. J. D. Buck and Mrs. D. W. Lockwood; 28th, continuation of the subject by Mrs. Thos. M. Stewart.

Macon T.S., Macon, Ga., was chartered on November 21st with eight charter-members. This branch is the result of earnest and careful work carried on for many months by a zealous member-at-large, who made thoughtful discrimination before acquiescing in the signatures to application. It is the first branch in the great State of Georgia, and ranks 82d on the American Roll.

CHICAGO THEOSOPHICAL ACTIVITIES are multiplying. A Bureau of lecturers has been formed to carry on Sunday lectures at the three centres already established. These now include Mr. R. D. A. Wade, Mr. Geo. E. Wright, Miss Pauline Kelly, Miss Leoline Leonard, and Mrs. M. M. Thirds, all of whom are prepared to do regular work in this field. One or two others will probably be soon added to this bureau. On October 25th Mr. Virchand R. Gandhi of Bombay, India, representative of the Jains at the Parliament of Religions, lectured before Chicago Branch on "Jainism". Mr. Claude F. Wright was present, and added much to the interest of this discourse by questions which called out fuller explanation of points differing from Theosophy, as well as by drawing attention to their treatment in Theosophic philosophy. Remaining with us for a few days, Bro. Wright lectured at Headquarters the following Sunday evening on *Obsession*. Lectures since then have been: November 5th, *Personal Responsibility in Theosophy*, Mr. Burcham Harding; November 12th, *Methods of Spiritual Development*, Mrs. M. M. Thirds; November 19th, *Occultism in Daily Life*, Mr. Claude F. Wright; November 26th, *Hindu Philosophy*, Mr. Geo. E. Wright. At the League Hall the lecture course receives gratifying encouragement, a constant increase in attendance being reported.

ST. PAUL T.S. has moved its quarters from the Globe Building to 521 Endicott Building.

CORINTHIAN T.S., Corinth, N.Y., was chartered on October 26th with five charter-members. This is the branch originating from the Theosophical work carried on during the summer at the Maschmedt Farm. Mrs. C. H. G. Maschmedt has been elected President, and Mr. Robert A. Chandler, formerly of Saraswati T.S., New Orleans, Secretary. The Sunday meetings at the Farm cannot maintain the remarkable interest of the summer, but good numbers always assemble, and the Theosophical center is strengthening and growing. This is the 80th Branch on the American Roll.

LAKE CITY T.S., Lake City, Minn., was chartered on November 7th with eight charter-members. It is the 81st Branch on the American Roll. The President-elect is Mrs. Anna B. Underwood, and the Secretary Mr. Roy Underwood.

BROOKLYN T.S. Sunday evening lectures in November were: 5th, *Man, Visible and Invisible*, Wm. Q. Judge; 12th, *The Coming Doom*, Jas. H. Connelly; 19th, *Theosophy of Small Things*, H. Alfred Freeman; 26th, *A Pot-pourri*, H. T. Patterson.

"H.P.B." T.S. Sunday evening lectures in November were: 5th, *The Riddle of Man*, by T. Richard Prater; 12th, *Health, Physical, Mental, and Spiritual*, by Dr. E. G. Day; 19th, *The Goddess Maya*, by Miss Katherine Hillard; 26th, *Similarity of the Doctrines Taught by Christ and Buddha*, by Dr. T. P. Hyatt.

ATMA T.S., New Haven, Conn., holds regular meetings every Monday evening at the house of the Secretary, 998 Grand avenue. Through contributions, etc., the Branch has a considerable library of Theosophical books, which it lends out to members and enquirers.

OBITUARY. Mrs. Mary E. Gunn of Excelsior T.S., San José, died at San Francisco on October 4th, aged fifty nine. Faithful wife, loving mother, true friend, humane and charitable in life, she is a loss to the Society.

PACIFIC COAST ITEMS.

Dr. Griffiths lectured in Redding, California, on September 29th, and on the 30th the Redding T. S. was organized with five charter members, Mr. Ruggles Bostwick being elected President, and Mr. W.P. England Secretary. At the request of a number of citizens who rented and advertised a hall, a second lecture was given to an enthusiastic audience on October 2d. The Branch has ordered books for the nucleus of a library, and gives other indications of good work. On October 7th and 8th two lectures were given in Chico. On the 11th Dr. Griffiths visited Marysville, meeting a number of persons who had heard the lecture the year before and had since been studying and thinking over Theosophy.

Sravaka T.S., Marysville, California, was chartered on October 20th with six Charter-members. It ranks seventy-ninth on the American Roll. Mr. John W. Rupert has been elected President, and Mr. Wm. T. Henn Secretary. The local press gave very ample reports and commented favorably upon the organization of the Branch. The good work of Bro. William Henderson in Marysville prepared the way for this success, and his coöperation with the Pacific Coast lecturer did much towards making the Branch possible.

Dr. Allen Griffiths spent several weeks in Sacramento in October and early November. Branch and other meetings were held, besides two public lectures. On November 5th the subject was "Evolution," and most copious reports of this and of the lecture upon "Reincarnation" were given in the *Bee*, the principal local paper.

Eureka T. S., Sacramento, has just made an important step forward by establishing a Headquarters. Two very large parlors which will seat eighty or one hundred people have been secured for six months, and will be daily open from 1 to 3 and from 7 to 9 p.m. Regular Branch meetings are held on Thursday evenings, and on Sunday evening is a public meeting for presenting the basic truths of Theosophy. The Library is one of the largest and most complete on the Coast, having nearly two hundred books, and as the Headquarters and the various meetings are advertised, good use will no doubt be made of it. The Librarian is daily in attendance. The rooms are handsomely carpeted and furnished, and photographs of H.P.B., Col. Olcott, Mrs. Besant, Mr. Judge, and others, also of Adyar, London, and the N. Y. Convention, adorn the walls. Magazines and current literature are upon the tables. The Headquarters is at 610½ I st, a central location. This admirable undertaking is due to the energy and whole-heartedness of a few of the oldest members, especially to one Brother who advanced the money and assumed all responsibilities. All success to him and it!

Willamette T. S., Portland, Oregon, had Sunday evening lectures in November; 5th, *Transmigration*, John M. Lüsburg; 12th, *Theosophy, the Ethical Educator*, Mrs. L. D. Durkee; 19th, *Theosophy and Evolution*, A. R. Read; 26th, *Karma*, Miss Mamie McCasky.

Dhyana T.S., Los Angeles, resumed its regular weekly meetings after the summer vacation on Thursday evening, October 5th. The *Secret Doctrine* was taken as the subject of the winter's work, preceded each evening by short readings from the *Voice of the Silence*, Mr. J. J. Fernand leading the meetings

and directing the course of study. These meetings are of interest mainly for somewhat progressed students, but special effort for spreading primary teachings is in union with the Los Angeles Branch in maintaining a Headquarters and vigorously sustaining the Sunday evening meetings there and the Friday evenings for inquirers.

SANTA CRUZ T. S. has outgrown its old quarters and has rented for Sunday evening meetings a nicely furnished Hall seating two hundred people. The meetings will be duly advertised, and good attendance is expected. All means hard work for the few who are active. Mrs. I. C. Oakley gave a very fine lecture upon "H. P. Blavatsky, her Life and Work", which was well received, and Mr. Dharmapala's lecture was so crowded that several hundred went away unable even to get standing room. Theosophic interest is growing wonderfully throughout California, and the great need is missionaries.

AT BLAVATSKY HALL, Los Angeles, Sunday evening lectures in November were: 5th, *Instinct, Intelligence, and Intuition*, Mrs. L. E. Giese; 12th, *Theosophy and Ethics*, H. A. Gibson; 19th, *Post Mortem States*, Dr. G. F. Mohn; 26th, *Reality and Illusion*, Frank Neubauer.

DR. GRIFFITHS lectured on Evolution in Oakland, Calif., November 12th, to a good audience.

AURORA BRANCH of Oakland, Calif. has changed its place of holding public Sunday lectures to I.O.O.F. Hall, corner 11th and Franklin sts, which, besides being much larger than the former place of meeting, is better lighted and ventilated. Audiences have been larger since the change, and indications warrant the prediction that Theosophy in Oakland will be even better and more ably presented than ever before. This is saying a good deal, for Aurora has always been one of the most active Pacific Coast Branches.

THE P. C. COMMITTEE has just issued a circular letter to Branches adjacent to San Francisco announcing reorganization of the Lecture Bureau and offering to supply Lecturers during the winter. The following Lecturers and Subjects are available: Dr. J. A. Anderson, *Reïncarnation, Karma, Septenary Man, Evolution*; Mrs. S.A. Harris, *The One Life, Functions of the Seven Principles*; Abbott Clark, *Theosophy: The Science of Life, and the Art of Living, Karma and Common Sense, Wise Men of the East*; E. B. Rambo, *Mahatmas, Objections to Reïncarnation, The Good Law, The Heart Doctrine*; Julius Oettl, *Ambition, Duty, Enthusiasm*; Mrs. V. S. Beane, *The Destiny of Man, The Gates of Life, The Lost Chord*; Mrs. J.R.V. Shoultes, *The Inspiration of Theosophy, Facts of the Astral World, From Man to God, From the Human to the Divine.*

BOTH T. S. BRANCHES in San Francisco continue weekly meetings with growing numbers and interest. The Headquarters have become too small, and larger are being sought: this is true also of the Aurora T. S., Oakland. The H. P. B. Training Class is effecting good results in teaching methods of imparting knowledge, and is cultivating in speeches good enunciation, pose, and gesture.

LONDON LETTER.

CHANGES AT HEADQUARTERS have been made in the use of the rooms. From 1891 until lately the two rooms used by H.P.B. were not used, one of them being her front work-room and the other, adjoining, her bed-room in

which the bedstead remained. Now the iron bed has been removed and stored, and the room will be used, as also the front room to some extent. But in the front room will be kept, as before, the various objects, as well as the case containing pens and other relics of H.P.B.; the bronze casket containing the ashes will also remain in place.

On October 27th, there was a meeting of the Psychical Research Society at Westminster Town Hall, at which Mr. Walter Leaf read a paper to expose once more H. P. Blavatsky whom this Society cannot let rest. It consisted of a translation of letters said to be from her to Solovieff. Much the same thing had been done before, and the letters were very pointed, though not such evidence as came to much. A peculiarity of the reading was the giving of very droll passages or ironical ones in a somber tone meant to becloud them. No applause greeted the paper, and the reader sat down in cold silence. Mr. G. R. S. Mead was there and asked for a hearing, which was given him after his name was divulged. Things then went thus:

Mead. "I am the Secretary of the Theosophical Society" (applause). He then slowly and quietly said, in substance,— That he had one advantage over Mr. Leaf, as the speaker had known H. P. Blavatsky long and intimately, whereas Mr. Leaf had never seen her (applause). If Mr. Leaf had known her, he would have understood better her love of humor and fund of wit, and would not have read her jokes with a long tragical face (laughter and applause). It was true that Mme. Blavatsky began with the Spiritualists: no one but an idiot would have begun otherwise, seeing that that body of people already believed in the actuality of psychic phenomena (applause). Referring to Mr. Leaf's statement that H.P.B's speaking of Mahatmas was an afterthought, Mr. Mead said her own diary written in 1851 was as good evidence as any other, and that in the Headquarters was her old diary in which, nnder date of August, 1851, she had set down that then for the first time she had met physically "the Master of her dreams" (applause). Mr. Leaf had mentioned the large fortune of the Baron de Palm left to the T.S.; this fortune consisted of a few shirts and unpaid bills (roars of laughter and applause). What would the members of the S.P.R. think if the members of the T.S. constituted themselves a private detective bureau to spy into the life of the S.P.R. members, contrary to dear English traditions of gentlemen? (loud applause).

An old gentleman then arose, saying he felt mean to have sat and listened to such a paper peering through key-holes and reading people's private correspondence; he felt humiliated. This was Mr. Page-Hopps, the best known Unitarian minister in London. Another rose and asked why these things had not been published when Mme. Blavatsky was alive (applause). Mr. Leaf said in a weak voice that that would be explained when the matter was printed (silence). Mr. Myers then tried to make things better, and said the ideas of Theosophy were very like his own. It seems that the S.P.R. has an idea that by belittling Mme. Blavatsky as much as possible, some progress will be made in deducing laws from the facts of all sorts about dreams and the like, which they collect and store. I hear that the offer made by Mr. William Q. Judge last summer to the Psychical Society to submit to examination has been considered and on October 6th was ordered to be laid on the table.

A Lotus Circle is being started here. All the workers seem to be more in earnest than ever.

In Sweden they are starting a sub-Section as allowed by the Constitution, and I understand nine charters have already been issued. S.M.

AUSTRALIA.

MRS. COOPER-OAKLEY'S VISIT. The Sydney Theosophists were delighted to welcome Mrs. Cooper-Oakley on the 11th of July last, and a cycle of activity was inaugurated on the first night of her arrival. She met us and talked of Theosophy, of methods of work and propaganda pursued in London and other centers, and sketched out a plan for work here. The preliminary meeting was held at 14 Bond st. A larger room was taken in Hunter st. and a depot for literature opened. Mrs. Oakley held classes, and the number of attendants was fifty. She lectured publicly once a week to steadily increasing audiences. Lectures were also given to the Socialists and Woman Suffragists, there being good attendance. A Sunday evening lectnre was given at the Unitarian church on "Spiritual and Ethical Teachings of Theosophy." It was crowded. Other parts of her work were parlor talks.

As a result of the visit a Theosophic League was made. It will have free lectures, distributes pamphlets, helps branches and all enquirers. There are two bodies besides the League. Newspapers gave good notices of Mrs. Oakley's work and opened their columns to letters on the subject. Visitors to meetings and parlor talks comprised all grades of Sydney society.

The newly-formed League opened with Sunday night lectures. Bro. Martyn began with one on "Down through the Ages," and on August 27th Bro. Guilford spoke on "The Two Paths." About fifty people came on each occasion.—(*Communicated*).

SUPPORT OF THE T.S.

"Hard times" have begun to seriously affect our Fund, and I have very few new names to add since last report.

My thanks are specially due Bro. W.M., Brooklyn, N.Y., one of the new pledgers, who sends with his September remittance $5.00 extra, stating that as he had collected some funds unexpectedly, he would divide with the T.S., thus revealing his thoughtfulness and care for the welfare of the Society. Also to Bro. H.W.G., who sends with his monthly remittance $2.00 to apply upon the Indian deficiency.

The new badges now on sale at headquarters and by me are moving well, considering the amount of publicity that has been given them, and this is another source of revenue that promises well.

My report since last report to date is as follows:

New subscribers in the ten cents per month class: O.P.M., C.E.F., per year, $2.40.

New subscribers in the twenty-five cents per month class: I.L.H., B.S., W.H.S., per year, $9.00.

New subscribers in the one dollar per month class: W.M., E.W., H.B.S., per year, $36.00

Total subscribers previously reported, 60. New subscribers since, 8. New total, 68. Grand total per year previously reported, $716.20. Total pledged

by new subscribers, $47.40. Grand total per year to date, $763.60. Profits on sales of badges, $46.25. Total value of Fund for first year to date, $809.85.

G.E.H.

247 Green st., DAYTON, OHIO, *November 15, 1893.*

Received November 20th from G. E. Harter the sum of $48.95, being subscriptions since last report (October 16th).

WILLIAM Q. JUDGE,
General Secretary.

ADYAR DEFALCATION FUND.

The defalcation by the late treasurer S. E. Gopala Charlu reported in the PATH and *Lucifer* was duly communicated to this Section ; and Col. Olcott writes stating his intention of similarly notifying the Indian Section, at the same time expressing pleasure at the promptitude of the response from Europe and America. He will also start a fund there so that those who took upon themselves to guarantee reimbursement may not be unduly taxed. Responses have begun to come in from the American Section, and up to the date of this report are as follows; in cash not including pledges of future payments :

S.W.C.	$10.00	C.F.	$ 5.00	Mrs.J.C.	$ 2.50
F.H.C.	5.00	E.W.	5.00	E.R.	1.00
R.W.	2.00	O.P.	2.00	X.Y.Z.	5.00
L.J.K.	2.00	W.L.G.	3.00	H.T.P.	5.00
C.L.A.	2.00	L.D.B.	1.00	T.N.	1.00
H.D.	5.00	A.F.	20.00	H.A.	10.00
C.W.	5.00	J.P.H.	1.00	D.D.C.	25.00
J.L.G.	2.00	H.J.L.	5.00	W.H.W.	5.00
A.F.	2.00	A.H.S.	10.00	J.S.C.	.18
M.S.	.75	I.R.P.	5.00	M.J.R.	5.00
E.S.B.	2.00	A.F.W.	10.00	F.L.D.	1.00
L.J.K.	1.00	J.D.B.	5.00	H.G.	2.50
S.M.L.	2.50	E.M.L.	2.50	Mrs.B.	1.00
W.M.F.	10.00	J.S.C.	5.00	B.W.	2.50
F.F.	10.00	R.o.R.B.	2.00	N.F.C.	1.05
P.B.&B.	5.00	A.L.D.	10.00	C.F.L.F.	1.00
E.W.P.	5.00	E.H.	10.00	B.H.	10.00
J.A.A.	50.00	J.S.C.	.32	H.L.N.	1.00
W.A.R.	3.00	E.G.M.	4.50	L.H.F.	10.00
				Total	$320.30

On November 15th remitted to Col. H. S. Olcott, P.T.S., $320.00.

WILLIAM Q. JUDGE.

In sleep the soul is affected from below by the world, from above by the light of the spirit; on one side there is recollection; on the other, knowledge.—*Daily Items.*

OM.